



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

characteristics of the air waves that excite harmonious sounds. If only we could obtain an equally objective account of the normal agents or the feelings of esthetic admiration and of moral approval, an account of the agents that arouse these feelings in us on occasions when they lead to notions and actions "useful to the vital economy," either of the individual or of society, then the problems of esthetics and ethics would be solved. The main purpose of the book is to show that the discovery and objective description of the normal agents in the fields of art and morals would solve all problems in these fields. In this opinion the author is no doubt largely right, and, moreover, he has given a good and fresh account of the problems that writers on esthetics and ethics have endeavored to solve. But it is not probable that the normal agents will ever be described in anything approaching mathematical or even very accurate terms, nor is it easy, either to discover what agents stir us to admiration and approval for the good of the vital economy of man or the state, or to attain to satisfactory conceptions of what 'vital economy' precisely means in either instance. In short, the author urges scientists to put forth all efforts to discover and give objective descriptions of the means that best serve the esthetic and the moral ends.

Incidentally there is not a little interesting matter in the book; discussions of the relations of the beautiful and the useful, of the esthetic theories of Taine and others of his day, of naturalism in art, of diversities and anomalies of taste, etc. And in the ethical half of the book the author sets down very wholesome ideas on such subjects as theological morality, love *vs.* passion, the value of modesty, the nude in art, the duty of man to woman, the freedom of the will, etc. The two concluding chapters give a "formula of happiness," and an "ethnological anthology," the latter a curious collection of pithy sayings on the general range of subjects earlier discussed.

SIDNEY E. MEZES.

UNIVERSITY OF TEXAS.

Le problème de la vie: Essai de sociologie générale. Par LOUIS BOURDEAU. Paris, Félix Alcan, 1901.—pp. xi, 372.

The author's plan is perhaps best indicated by the associated title *Essai de sociologie générale*. We might put the ideal thus: to construct a sociology, not only of the human group, but of the world-group (pp. i, ii), and then, from the ethics implied in such a cosmology, to deduce rules for a special case; that of human society (p. iii). Thus in Book I we start with the human individual, and making an analysis both of his body and of his mind, arrive at certain elements, "ether particles," the author calls them (pp. 39 ff.), endowed with a "rudiment of psychism . . . taking the power of motile sensibility which disposes them to realize certain groupings by an accord of their respective activities" (p. 74). In Book II we start again with the human individual, but now as an element in synthesis. Thus we rise to larger and larger groups, considering successively the symbiosis of human beings (ch. 1), of living being (ch. 2), of a planet (ch. 3), of the

planets and the whole material world (ch. 4) ; finally we view this world in its evolution (ch. 5). A cosmogony is nothing but a story of the changes that come to pass in our universal ether. The fact that changes do take place and that they have a direction is evidence that the whole is presided over by a mind. "The order of development implies a mind whose initial principle must also reside in the ether. We must recognize in it, together with the universal basis of reality and the cause of all modes of energy, a basis of psychical potentiality which manifests itself in various degrees of actuality in the series of beings" (p. 242).

The picture presented is that of ultimate elements grouped into larger wholes. But this 'grouping' is not a mere matter of aggregation ; the wholes formed are 'organisms' and 'individuals.' The mark of an individual is that its activity tends toward an end, and that end the author expresses as the extension of the individual's life—whence the struggle for existence. "From this double law of association which unites beings, and of individuation which places them in opposition, result all the goods and all the evils of life : good when harmony is established between the parts and the whole ; . . . evils when either between the associated parts or between them and the whole antagonisms and conflicts are produced" (p. 282). Yet this conflict of aims is a constantly diminishing source of evil : it would be possible to avoid it by a better adjustment of relations between finite beings. The disorders of which this conflict is the consequence are capable of being reduced little by little, and toward such an end the universal intelligence seems to tend (p. 317). The rules which establish the proper relation between individual and universal ends are objects of search for the science of ethics. In his final chapter the author presents his ethical conclusions in a law of the subordination of duties : "The unique rule that can be posited as general is to prefer the superior duty to the inferior, that which assures more life to that which would produce less" (p. 354). "Ethics is then required to fix limits within which egoism is necessary and legitimate, others within which altruism becomes useful and obligatory. . . . The self should maintain its personality in face of all and against all. . . . It is a duty for the series (of higher unities) themselves not to infringe on this primordial right of individuality. . . ." But "the guaranteed conserving selfhood once assured, whatever there is that is discretionary in our personal development should be subordinated to the function of social life" (pp. 362 ff.). And similar reflections can be made respecting the duties of each unit to itself and toward the larger whole of which it is a part.

EDGAR A. SINGER, JR.

UNIVERSITY OF PENNSYLVANIA.

Studi sulla Filosofia Contemporanea. Prologomeni, La filosofia scientifica. By FRANCESCO DE SARLO. Roma, Ermanno Loescher & Co., 1901.—pp. viii, 242.

This work is a criticism of current scientific theories in their relation to